AN

ACCOUNT

Of Several Obſervable

SPEECHES

OF

Mrs. Luce Perrot

THE

Late Wife of Mr. *ROBERT PERROT* of *LONDON*, Miniſter.

Spoken by her chiefly in the time of her ſickneſs, and a little before her Death; and taken immediately from her own mouth, though unknown to her.

And now Publiſhed for the Comfort and Benefit of her near Relations, and ſome other of her Friends.

Thy lips, O my Spouſe, drop as the honey-comb: honey and milk are under thy tongue, &c. Cant. 4. 11.

She openeth her mouth with wiſdom: and in her tongue is the law of kindneſs, Prov. 30. 26.

——*And by it, he being dead, yet ſpeaketh,* Heb. 11. 4.

Beata lingua quæ velut favus diſtillat, & velut ubera lacte diſtenditur, quæ mel diſtillat, & lac fluit. *Bernard. ſuper Cantica.*

LONDON, Printed for *R. P.* 1679.

BRITISH MUSEUM

The PREFACE.

THESE Sayings here publiſhed, were the Sayings of a dear and precious Saint now with God, not premeditated, but extemporary, uttered by her chiefly in the times of her ſickneſs and weakneſs, and a little before her death; and taken immediately word for word (as near as could be) as they dropt from her own mouth; but being promiſcuouſly ſpoken, they are thus ordered and reduced to ſeveral heads, for the better fitting of them to be ſubſervient for the benefit and comfort of thoſe who ſhall peruſe them.

It was ſo far from being any way deſigned or deſired by her, to have them made publick, that ſhe did not ſo much as know of their being taken; for had ſhe, ſuch was her modeſty and humility, that it might (I ſuppoſe) have hinder'd the ſpeaking of them. What they be, they are mainly and chiefly deſign'd for the comfort and benefit of her near and dear Relations, and ſome other friends which were of her acquaintance; but if others ſhall occaſionally reap any comfort or benefit by them, let them bleſs God, and thankfully own his Providence therein. It is probable, that what is here done, will not eſcape the cenſure of ſome, nor the ſlight and contempt of others; and indeed, what almoſt in theſe times does not undergo that fate? But however, the good aſſurance how acceptable what is here done, will be to thoſe for whom it is chiefly intended; as alſo how profitable it may, through the bleſſing of God, prove to them, hath encouraged to what is done. It is not here deſign'd to give an account of the Life of the deceaſed, but only of ſome of thoſe ſpeeches which dropt from her lips chiefly in her ſickneſs, and near her death. But yet this I ſhall ſay, That by what is here ſet forth,

ſuch as peruſe the ſame, may take a meaſure of themſelves, and ſee as in a Mirrour, what they are; there being therein drawn forth to the life, the true characters and lineaments of a ſound and real Chriſtian indeed. And beſides, theſe ſpeeches are, and may be ſeveral other ways, very inſtructive and uſeful, as to let us ſee what a powerful influence a holy gracious life hath to a comfortable and happy death; and truly meer ſhews and ſemblances of Piety, will no more comfort then, than a painted ſun give light, or a painted fire warmth, now. As alſo here we are taught how good it is, and how comfortable it will prove afterward, to ſet out for Heaven betimes; and to begin to ſeek after God, and chuſe him for our portion while young, and to be then taken off from the vain delights here below. This (as *Abigail* ſaid to *David* in another caſe) ſhall be no grief of heart hereafter, but ſuch (as is ſaid of the virtuous woman, *Prov.*31.25. *ſhall rejoice in time to come*, when God ſhall *remember the kindneſs of their youth.* It is obſerv'd, Chriſt lov'd his youngeſt Diſciple beſt, *&c.* Here alſo you are taught what it is that moſt troubles, and burdens a gracious ſoul, and that the deareſt of Gods Saints are ſometimes expoſed to Satans fierceſt onſets; and what a choice Cordial in times of trial, the loving-kindneſs of God is, *better than wine*, yea *better than life*; yea, and what it is that does and will comfort and ſupport at ſuch times, and upon the approaches of death; and how far many times the Saints are carried above the fears even of that King of terrors, *&c.* Theſe, and ſeveral other ways, what is here publiſhed (through the bleſſing of God) may be uſeful and inſtructive in the peruſal thereof, if ſuch as peruſe the ſame, be not wanting to themſelves: Which that it may be, as it was the deſign, ſo it is the deſire, and ſhall be the prayer of the Publiſher thereof.

MUSEUM

THE

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BRITISH MUSEUM

An Account of ſeveral Obſervable Speeches of Mrs. Luce Perrot, *the late Wife of Mr.* Robert Perrot *of* London, *Miniſter*, &c.

Her Speeches,

1. *As concerning Gods beginning with her betimes, which ſhe thankfully acknowledged, and much rejoyced in.*

I Would not for ten thouſand worlds, but have begun to ſeek God betimes; the Lord put me upon it; he then took me off from other delights, and made me to delight in his Word, &c.

He began with me betimes, and carried me on ſtep by ſtep. I could then ſee nothing in the World to delight in. I thought then Holy-days (as they called them) a wearisomneſs unto me. I would ſometimes ſit, and ſee others play, but took no delight therein, for which they would laugh at me, and tell me I ſtudied Divinity, &c. But my delight was then, (this was when ſhe was about thirteen Years of age), to ſearch the Scriptures, and to get by my ſelf, and pray: O that pleaſed me; and very much was I troubled when hindered, &c.

God wrought in me betimes an hatred of what was evil, and a love of what was good; and I then dearly loved thoſe that feared the Lord, and ſpake of what was good, but I could not delight in vain Company. I was fearful to offend God, &c.

It is good to ſet out and begin with God betimes. I choſe God when I was young, and then my endeavour was to do what he commanded me; and I was grieved when I ſlipped; my greateſt ſorrow was for ſin, and nothing troubles me more now, than that I ran no ſwifter then in the ways of God.

If my work was now to do, and my evidences to seek, what a sad condition was I in! And if I had not spent more time for Heaven, when I had time, and health, and strength, it would even sink me now.

Thus this blessed Saint *Remembred her Creatour in the days of her Youth*, Eccles. 12. 1. he had her golden age, the prime of her Years, the chief and choice of her days; and who indeed should have these, but God, who is the best and chiefest of all? And there was in her, whilst a Child, found some *good thing towards the Lord God of Israel*, 1 Kings 14. 13. and then even while young, and tender, she began to seek after the God of her godly Parents, 2 Chron. 34. 3. whose care it was to train her up betimes *in the way she should go*, and she *bare the yoke in her youth*, and so did not *bear the reproach of her youth*, Lam. 3. 27. Jer. 3. 19. in neglecting then to do God service, and so mind her everlasting concerns, when was the chief time for it, but had the comfort of her youth. And this is Gods due, the chief and choice of our days. *The first of the first fruits*, were to be *offered to God*: Exod. 23. 19. *repeated* 34. 26. and youth is the time, which of all times God does chiefly require, and most delight in, *his Soul desires the first ripe fruit*. Micah. 7. 1. and early fruits, are very acceptable, &c. God prizes the services of young ones, and it exceedingly pleases him to see plants grown up even in their youth. *Psal.* 144. 12. and he especially bespeaks young ones to give him the heart; *my Son give me thine heart*, &c. *Proverbs* 23. 26. So my Daughter; you young ones, &c. and this is given as one Reason, why that title *my Son*, is so often used in the Book of *Proverbs*, because God does there especially speak to young ones, &c. and we while young, experiencing bounty and kindness from God, there's all the reason he should have duty and service from us. Can we while we are young live without him? And why therefore, should we not then live unto him? and as he is *the guide of our youth*, so make him the God of our youth; and truly our whole time is so short, all our days so few, but as an *hands breadth*, Psal. 39. 5. that God may well have all, and a poor pittance too for him, who intends an eternity of felicity for us. O how many have repented they began no sooner; but who ever repented for beginning so soon? And is it not safest to begin betimes? is not youth the seasonning age? And does not the vessel retain longest the savour of what it is first seasoned with? When Children grow crooked at first, while young, they are hardly ever set straight again afterwards. Few instances of old ones converted, &c. Besides, old age (says one) is the time to spend grace, Youth to get it; old age to reap the fruit of Holiness, youth to sow the seed of it. and are not young ones in their youth dedicated and consecrated to God by virtue of their Baptism? and is it not Sacriledg to impropriate the service of that, to sin and *Satan* that is dedicated to God? And do not young ones die as well as old? and are there not Skulls in *Golgotha* of all sizes? How many are taken away in the very prime of their days, and flower of their age? And young ones must appear before God at the great day of judgment as well as elder. *I saw the dead* (says *John*) *both small and great stand before God*, Rev. 20. 12. they were all there, &c. And how well was it therefore for this precious Soul, she began so soon!

2. *As concerning her sense of sin, and sorrow for her soul-distempers.*

THE distempers of my body trouble me, and I am ready to complain because of pain, but they do not sad me; but the distempers of my soul, they much sad me, yea even sink me. I am very much troubled with this body of sin and death: and that I can do and receive no more good. When I pray for health, and the removing of the distempers of my Body, then methinks I pray but slenderly in comparison; but when I pray for the removing of the distempers of my Soul, then I pray most earnestly: so that when I have begun, I know not how (as it were) to make an end: yea, I am so earnest in desiring God to cure the one, that I am ready to forget to beg of him the cure of the other.

Sorrow for other things makes me sleep the more, but when it is for sin, I cannot sleep, but the night is as the day.

Going once to a Lecture, and hearing a Minister speaking of the signs of a Child of God, and he answering a Christians complaint, as concerning his sins; But how, says he, dost thou wear them? as a Gold chain, or ornament, or as an Iron chain and as Fetters that manacle thee, and as that thou would'st fain be rid of, &c? This, though very sad, and much troubled before, so that she was loath to have gone. What should such a one as I do going? I shall but fill up room, and do no good, &c. Yet this so comforted her, that, said she, I even laughed for joy; and though going late, I stood all the while, yet after that I was not weary.

I am much troubled at my unbelief, impatiency. And she being once in a special manner but tempted to a sin, she had such an abhorrency thereof, that it caus'd her, as she told me, to shed a Thousand tears: and it was as if a Sword had been run into her, &c. And how often did she complain, not of her sickness, but sins, &c?

3. *As concerning Satans temptations, and his fierce onsets formerly.*

WHen I was very young, I had sometimes neglected prayer, and I dream'd one night, the Devil was pulling me to Hell, and I trembled, and quak'd, and methoughts I was even at the Pits brink; but some Scriptures comforted me; and afterward to prevent the same, I would get Scriptures by heart, when I went to bed.

Satan hath often formerly much troubled me, and I have been afraid of that roaring Lyon, that when I went to sleep, he would devour me; but the Lord (methoughts) told me, though he was mine enemy, yet he was in Chains, and so I have found him; methought I saw him at my Bed-side, and he snarl'd at me, &c. but was as a Mastiff chain'd, &c.

Being one Night, now long since, in extremity of pain, Satan set on her with all his might, and she had a sore and grievous conflict. [*December* 24. 1653.] I was called up, and found her in so great a conflict, that the very Bed did shake under her, and she was also withall under sad desertions; for God seem'd also to hide his face from her; and oh says she unto me, speaking of Satan, he frighted me, he roared upon me, like a roaring ramping Lyon; he made my bones to shake, and my heart to quake and tremble within me; he told me God would not hear me, though I called on him, and cried unto him: and now says she to me, we must part, and God seemeth to hide his face from me, and these are but the beginning of sorrows. I have grievous pains in my breasts, but in a few hours I shall have worse, my sins are so many, &c. Behold, said I to her, *The Lamb of God that takes away the sin of the world, John* 1. 29. But I cannot behold him, &c. But blessed be God, though this assault was sudden, and very sore and sharp, especially being at such a time, when under such grievous pains, it was but short; for after I had spoken a while to her, she recovered some sense of Gods favour, her pains were eas'd, and Satan rebuked all at once. And O what a change was there! her extremity was Gods opportunity. *Psal.* 30. 5. *For his anger endureth but a moment. In his favour is life. Weeping may endure for a night, but joy cometh in the morning.* But here it did not indure for a whole night, but joy came before the morning: and her sighing was turn'd into singing; her mourning into musick; and her tears into triumph: and the fiercer was the storm, the sooner was a calm; and the sorer the conflict, the sooner was the conqueſt. He is (said she) my God, though he seem to hide his face from me, and I shall see him again; and though he kill me, I will trust in him, &c. Dost not thou, said I to her, believe, whom he loves, he loves to the end? I do, said she, *believe. Lord help thou my unbelief.* I have often beaten Satan back with the Sword of the Spirit, and he hath gone away like a Coward, though he hath brought Scripture too, &c.

Satan would have perſwaded me once, I loved the Word only as it came from thee, not for its own sake; then I heard it from another, but he told me he was a noted man, and one whom I knew; then I heard it from a stranger, and some others, and then I told him he was a Lyar, &c.

But blessed be God, he was pleas'd in her last sickness, weakness, and great pains, in a great measure wholly to chain up Satan; only towards her latter end, because of her great weakness, she being not able at length to bear it that I should pray by her, he would have perſwaded her, that I thought it was because she did not love prayer, &c. but that she quickly was satisfied concerning, and got over.

She desired me formerly to bless her God with her, that he was pleased in any measure to tread down Satan, her strong, busy, subtle enemy, under her feet, and to give her some more cause of joy; and oh that my sins (said she) may not cause God to let him loose again upon me, &c.

4. *As concerning her patient and quiet ſubmiſſion under the afflicting hand of God.*

SHE had frequently ſuch humble and ſubmiſſive expreſſions, as did abundantly declare and evidence the ſame: to mention ſome of them, as that of *Eli*, 1 Sam. 3. 4. *It is the Lord, let him do what ſeemeth him good.* My God in Covenant, and I would be ſatisfied with his will, and deſire earneſtly to ſubmit to it; and oh my God, my Father, not my will, but thy will be done; thy will is better than mine, the beſt will. Being call'd upon to ſleep, ſhe replied, it is better ſuffering the Will of God, than ſleeping. I would do the Will of God, but he will have me ſuffer it. *I will bear the indignation of the Lord, &c.* I deſire to reſign my will to the Will of my heavenly Father; and commend my Spirit into his hand, as *into the hand of a faithful Creatour.*

The Lord hath given me a quiet ſubmiſſion to his Will, and this bears me up, and makes me walk cheerfully under all; yea it is, as it were, meat, and drink, and all to me, *&c.*

I go up and down, and ſay, this is my Fathers Will that it ſhould be ſo, and I ſhould elſe (it may be) forget my latter end, *&c.*

The Lord hath made my chain heavy, but I would not complain; we may ſpeak to God, but not againſt God for a thouſand worlds.

My pain is ſo great ſometimes, that I cannot be merry; but I ſubmit, and am content to bear what God ſhall lay upon me; all of you wait patiently, I am willing to wait.

Though my pains be ſo great and ſo frequent, yet when they are but a little off I am cheerful, I cannot but wonder at my ſelf.

Being asked how ſhe found her ſpirit, ſhe anſwered, I bleſs God in a ſweet, willing, ſubmiſſive frame to his Will: and O! how ſweet and bleſſed a thing is it, to have a quiet ſubmiſſive frame of heart to the Will of God. I am ſure I have found by experience, that when the Lord hath given me an heart willing to ſubmit to his Will, ſickneſs of body hath been but a light burden. I would fain get patiently to my journeys end: *Yet a little while he that ſhall come, will come, and will not tarry.*

My Life is labour and ſorrow, weariſom days and nights are appointed unto me, yet I am willing to ſubmit to Gods Will, and to ſtay longer, and to bear more, if he will have me: The Lord fit me by all, for himſelf, God ſees I have need of all this. Oh! the bitterneſs of ſin, *&c.*

If I have more work to do, he can raiſe me up again; but if my work be done, I ſubmit to the Will of my God, *&c.* The good Lord help us *to caſt our burdens upon him*, and then as he hath promiſed, we may hope *he will ſuſtain us*, Pſal. 55. 22. O! in a ſubmiſſive frame of heart is much comfort, *&c.*

5. *As concerning her great zeal for the Glory of God.*

GOD can raiſe me up again, if it may be for his Glory; for his Glory: that ſhe repeated again and again, and that (ſaid ſhe) I look at moſt: the Glory of my good God, that I prefer before my eaſe and comfort in the World; and am willing to live, if I may honour him more: and I am afraid, leſt I ſhould diſhonour him by diſtruſting him.

If I do not go home now, but muſt ſtay ſtill, I deſire it may be to the Glory of God, to be a greater bleſſing to my Relations, and to get clearer evidences for Heaven, *&c.*

So tender was ſhe of the honour of God, that when, ſays ſhe, carnal people come to ſee me, though I am ill and weak, yet I ſtrive all I can then to bear up, and to be cheerful; for why ſhould they think the God of *Iſrael* is not a good God, *&c?*

I am willing to live, if I may honour my God more, and do him better ſervice, and receive more good, then I deſire he would ſpare me, *&c.* but if he pleaſe not to prolong my life, I deſire to ſubmit to his Will.

I am afraid leſt I ſhould diſhonour him by thinking my time long. *&c.*

Where ſhe lived before, there being an Ale-houſe at next door where God was much diſhonoured, and his Name blaſphemed, it was a very great trouble and affliction to her; and when ſhe was removed (though by reaſon of her great weakneſs and illneſs, it was not without much danger and difficulty) ſhe very much rejoyced that now ſhe ſhould not dye among ſwearers and blaſphemers.

O, ſays ſhe, that we could more and more depend upon our good God, and honour him more in a way of believing, who hath manifeſted himſelf a God ſtready to help and deliver his poor Servants in the time of their ſtreights. O that I could more and more honour him; and it is the grief of my ſoul when any diſtruſtful thoughts do ariſe; and my great fear is, leſt I ſhould diſhonour God, either by diſtruſt or impatiency. When thou art abſent, I want thy company, but yet am contented; may it be for Gods Glory, and then it will be for our mutual good, *&c.*

6. *As concerning her thankfulneſs, and her being much in bleſſing and praiſing God.*

ALways when I awake, the firſt word I ſay is, Bleſſed be God: if I be at eaſe I bleſs him, and if in pain, I bleſs him it is no worſe; and I find much comfort in bleſſing of God, and truſting in him. And if God ſees it good I ſhould yet live, I would live to praiſe him, and ſpeak good of his name.

I bleſs God he helps me to bear what he lays upon me.

I bleſs God my pains are not ſo great to day as they have been, now my ſtrength is leſs.

Doſt

Doſt not thou ſee God is making my paſſage eaſie? I bleſs God.

Bleſſed be the Lord for ever, that he will take ſuch pains with ſuch a poor worm, to fit me for Heaven: He is a God at hand, and not a far off, neither hath been as a ſtranger; he hath given me much patience, and quiet ſubmiſſion to his Will all along, to him be the glory thereof.

When I am in great extremity, and never a part free, yet Bleſſed be God he lays no more on me, then he inables me to bear. I bleſs God I find much comfort in my ſoul, which does much ſupport me.

Fearing ſhe might too much waſte her ſpirits with ſpeaking, I deſired her to forbear; but I cannot (ſaid ſhe) but ſpeak good of my God, whiles I can ſpeak.

When I am gone, though God ſhould bring further affliction upon thee and thy family, yet be thankful, whatever you do be thankful.

Being one night under grievous pains, ſhe quietly reſign'd her ſelf up to God, ſaying, if he pleaſe to give me reſt I will thank him; if not, I will ſubmit to him. That night prov'd a comfortable night to her, &c.

She would often have that expreſſion, I deſire to bleſs our good God, and to be very thankful to our good God; that word, good God, ſhe often had, and what do I do complaining, when I have enjoyed ſo much health, &c. But it was not much ſhe ever injoyed; but a little is much to a truly thankful heart, who looks upon it ſelf as never deſerving the good it receives, but more than deſerving the evil it ſuffers: and he alſo turning that unto good.

Thus that which is her whole work now in Heaven, was much her work here on Earth, to be bleſſing, and praiſing, and giving thanks to God, and that in every thing, even when God was ſharply afflicting her. She had her *Pſalms* of praiſe *in the willerneſs, her ſongs in the night.* What then has ſhe now in that *inheritance of the Saints in light?* She *glorified God in the fires.* Iſa. 24. 15. That is, in, and under great afflictions. What does ſhe now in that place of refreſhings? Thoſe Angels and heavenly Heroes about the Throne, whom ſhe is now praiſing, and ſinging Hallelujah's with in Heaven, ſhe much conformed to, even here on Earth, here below, and now ſhe is wholly taken up with that bleſſed delightful work above: where it is Hallelujah, and again Hallelujah, *Bleſſing, honour, glory and power, be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever.* Amen. *Rev.* 5. 13.

7. *As concerning her weanedneſs from the World.*

I am leaving this pitiful poor world, this low valley, the Lord hath weaned me from the things here below; I could not ſay what it was I delighted in here, but my delight was in God, and in his ſweet Word, &c.

When I lived in the Countrey, the Caſement being one day open, I was looking into the Garden, and I thought, thus with my ſelf, Many they

much

much delight in Gardens, and Flowers, &c. but methinks I have no delight in these, nor in any outward things; though the most I have had in any outward thing, hath been in Gardens, and to walk in the Fields.

Trouble me no more with these things, I am now leaving all here below, let me only mind now, how to get to that heavenly *Sion* above, &c.

I am seeking *a City to come, an habitation with God, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore*, Psal. 16. 11.

Thus her way was above, and she was still *looking not at the things which are seen, which are temporal, but at the things which are not seen, which are eternal*; 2 Cor. 4. 18. *By faith she overcame the world*, and was carried after higher and better things, even those things hoped for, and not seen, which Faith is *the substance and evidence of*, Heb. 11. 1. These things were poor, mean, low, vile things to her; better being discovered, even spiritual, heavenly and eternal, the things within the vail. She was *cloth'd with the Sun*, had true faith in Christ the Sun of righteousness, with which she was adorn'd; and now the Moon, the World, and all the mutable things thereof are under her feet, and she treads on the worlds trash, &c.

8. *As concerning her Humility, Meekness, Lowly-mindedness, Clarity*, &c.

I Am a dry stick, a worm, a poor worm, a poor worthless worm, I have nothing; but in Christ I have all. And *his yoke she had taken upon her*, Matt. 11. 29, and learn'd of him the lesson of meekness and lowly-mindedness. There is, says she, a little Gold, and a great deal of Dross.

Hearing how ill another was, what am I (she replied) better than she? I am a poor worthless worm.

She said of her Silk-Gown, it was but the work of a worm to cloath a worm, &c.

As she lived privately, she desired to be buried privately.

When Servants proved bad, she would reflect upon her self, and say, I have not my self been to God so good a Servant as I should and ought to have been, &c.

When others sin, I am willing to reflect on my self, and look back into mine own heart, and there to see the same sin. And speaking of Mercies and Blessings, she would often say, if my sins do not hinder.

I was willing to do good to the poor, and such as stood in need.

I often thought, I might spare this, and that, and the other, that so I might distribute to such, &c.

Indeed her expressions, carriages, behaviours and converses, were still such as savoured of humility, and abundantly evidenced the same; and that she was not only humble, but *clothed with humility*, as the Apostle Peter exhorts 1 Pet. 5. 5. she was humility all over, it was her wear, her garment, and her great ornament too. Oh! what low thoughts had she of her self, and what vilifying

vilifying and abasing expressions would she have of her self, when she shone brightest in the eyes and aspect of others? She was dark and obscure as to her self, truly *poor in spirit*, preferring others before her self; but the more despicable she was in her own eyes, the more precious no doubt she was in Gods eyes; there being no grace which more recommends us to God than humility, as there is no vice more abominable than pride. God had richly adorn'd her with the *ornament of a meek and quiet spirit, which is in the sight of God of so great price*, 1 Pet. 3. 4.

9. *As concerning her firm trust, and assurance in God, in her affliction.*

SHE having a very sick night, when she was in greatest extremity, she said, *Though he kill me, yet will I trust in him*: and thus she often said. And the Lord hath helped me, and will help me; my God hath and will strengthen me, *Though I walk through the shadow of death, I will fear no evil*, &c. There is a dark Entry to go through (Death) but God shall carry me through it. And God will send his Angels to conveigh my soul to Heaven. And I know my Redeemer liveth, and that I shall live with him there, where he now intercedes at Gods right hand for poor creatures, for me also, &c.

The Lord has, does, and will comfort me; he is an Almighty, Allsufficient and Unchangeable God, he once said so to me when I was ready to despair, &c. *He is my rock, my fortress, my high tower*, &c.

I am like a Ship, sometimes under the waves, but it appears again.

I would cast all my cares and burdens upon the Lord, and I would that all that fear him would do so; and if not, they will bear the shame and reproach thereof.

My time seems to tarry; and when in extremity, I am ready to say, how long! but the time appointed for deliverance, and times of refreshing will come, &c.

Waiting on God, truly it is that which I earnestly desire, to be always doing, and that with delight. Oh! that we could look up to him, and wait on him, and make him our heaven and happiness, who is the heaven and happiness of his people. *The Lord delighteth in those that fear him, in those that hope in his mercy*, Psal. 147. 11.

10. *As concerning her whole reliance on Jesus Christ alone, for Life and Salvation.*

I Rest, and rely wholly, and only on Jesus Christ my dear sweet Saviour, Advocate and Mediator.

I see nothing in my self to trust in; but I bless God I have good hope through Jesus Christ.

I have indeavoured in times of health, to build on that Rock, that when storms

storms came I might be born up. My Redeemer hath perfected my peace in Heaven; and is now in Heaven making intercession for me. I am a poor worm, I have nothing, but in Christ I have all; justification by his merit, sanctification by his spirit; and he hath purchased for me eternal Life and Salvation.

Asking her if she did not find much comfort within, she answered I do, blessed be God, in, and through *Jesus Christ who gave himself a ransom for me.* About him I will clasp, and will not let go.

Having once been speaking to me of Gods gracious dealings with her, and what God had wrought in her, and what comfortable evidences she had for Heaven; after all, I said to her, My Dear, dost rest in these? Rest? No, no, I rest only on Jesus Christ, and if I perish, I'le perish in his arms, I'le lye at his feet, at his feet: But I speak of these, as some poor weak evidences; but though weak, yet true, I dare not belye my own soul: I could not speak of these to others, but only to thee, my Dear, my Heart, my Self, and I speak of them, not as boasting, but I desire thy approbation, and I hope God will not cast me off, but gather me to himself, and come life come death, it shall be well with me. Being asked what she would have? She answered Jesus Christ, and him alone. And indeed affliction sanctified, makes to see emptiness in every thing, but in Jesus Christ, in the enjoyment of whom is full satisfaction, and who is a Christians *all*, and *in all*, and in whom alone *he is complete*, Col. 3. 11--2. 10.

II. *As concerning her earnest desires of the good of the souls of her Children.*

I Would willingly live to bring up my Children, and if I could but see Christ form'd in them, then I could say, *Lord now lettest thou thy poor servant depart in peace.*

I *travel* in birth again, as it were of my Children, *till Christ be formed in them*, I exceedingly desire the good of their souls, and I am almost impatient of delay, as I go up and down, I say, Lord when shall it once be? and how shall I see the destruction of their souls and bodies both. When shall I have real cause of joy?

She formerly weeping over one of her little ones, was asked why she wept, she answered, because I would fain live to bring it up in the fear of the Lord, &c.

One of her Daughters formerly being very sick and weak, oh how sollicitous was she of her eternal welfare? how earnestly did she breathe out her desires for her, that the good Lord would have pity and compassion on her, and that he would please to fit her for himself, and that if he took her out of this miserable sinful world, he would take her to himself, *in whose presence is fulness of joy*, &c. and oh that when ever he takes her out of my poor bosom, he would take her into his own.

The good Lord help me to discharge my duty to all my relations.

She

She thus once declar'd her self to one of her daughters, I would have you labour to be very good; be sure you do not neglect to read and pray by your self morning and evening; and labour to mind what you are come into the world for. Endeavour to get the Lord for thy God; make him the chief of thy joy and delight. When thou art to pray, or read, or hear the Word, look upon those services as thy privilege, not as thy task; as thy duty, and yet as thy dignity, that thou maist go to the great God of Heaven and Earth, as to a gracious and loving Father in Christ. When thou findest thy heart backward to any good duty, go to God, and beg of him to help thee, and quicken thee, &c. Be cheerful and mind thy duty to God; the good Lord bless thee, and do thy poor soul good; so shall it be well with thee for ever. Good Child don't neglect to read and pray, &c. The Lord bless you and keep you, bless your soul with spiritual blessings, that you may be still doing something to further your souls good.

Another of her Daughters she thus bespake. Redeem all the time that possible you can, to secret prayer; and often read the Scriptures, which will *make you wise to salvation*, and will afford you pleasure, at the last, when all things here will fail. I shall pray for thee and thy dear Sisters, that you may all grow in all the graces of the Spirit, and may be *wrought, and made meet* for the heavenly glory, &c.

12. *As concerning her care to prepare for the Sabbath, and her great love to Gods Ministers, Word Preached, and Ordinances,* &c.

IN preparing for the Sabbath, I have then been up, when others in the Family, where I have been, have been in bed.

Of late, by reason of my illness and weakness, I have lain sometimes longer on Sabbath-day mornings than ordinary; but it hath troubled me; and the Reason was, because sleeping little in the night; I found when I rose earlier, I was ready afterwards to be sleepy, and more unfit for Gods service: But if when I had more time, and health, and strength, I had not been more abundant in the service of God, and more earnest after Heaven and the things of Heaven, than I can be now, my spirit would even sink within me.

Gods Ministers I love dearly, yea, so dear are they to me, that it does me good to see their faces, and I could even fall down and kiss their feet, and compel them to come into my house; and methinks my house is the better, when they have been in it. Oh I dearly love them.

Being, when I was in the Country, invited on a Lecture-day by an honourable person to Dinner, the best feast which I had that day, was at the hearing of the Word; for I had it made appear to me there, that I had made entrance into Heaven, and I was so comforted, that I could have found in my heart to have fallen down at the Ministers feet and have thanked him. It did me good at Dinner to hear him speak, &c.

I have never been better satisfied, nor pleas'd, than when I have been hearing the Word Preached, and meditating on it, and conferring with the people of God, and praying in secret, and hearing counsel and direction for my soul; and it has been my prayer, as I have been going to hear, that God would make out some counsel and instruction, or reproof, to me: and the Lord hath heard me, counselled me, and comforted me.

I do so love the word of God, it is so sweet to me when I meditate on it, and I do so love Gods Ministers, and it does so rejoice me to think of Mr. *Merrills* coming to my House. (*A worthy Minister in the Country deceased*) I hope he will come; I must say as *Lidia* to *Paul*, *If you have judged me to be faithful to the Lord, come into my house*, &c. And tell him if I dye, I would not have him neglect any more to see such as do so much desire to see him as I do: I long to see him, &c. He is an eminent Minister, one who is firm to his principles, fears neither mens frowns, nor regards their smiles, &c. He hath been instrumental of much good and comfort to my soul; God was the efficient, he the instrument, &c. I cannot see, how the prizing of Gods Word, and not to prize Gods Ministers, can stand together. I am sure I prize both, and pray that God would incourage his Ministers. Ordinances have been very sweet to me: God in and by them hath come to me, and met me, that I could say with *Peter*, *It is good for me to be here.* And I have thought the time very short I have been hearing, the word hath so comforted me: I have gone under trouble, but have return'd refreshed. Being one day very ill, and desiring her to stay at home, she answer'd, that must be the last place I go to. And in a sickness before, she said it grieves me I went no longer, though she went longer than well she could. Oh! how much did she rejoyce? and how glad was she to go into the House of the Lord? *How blessed* did she count those who *dwelt there*! Oh! I made account (said she) to be ready betimes, and I shan't get in. &c. How ready and willing was the spirit, when the body was weak! I got cold, says she, by going at such a time to hear, but I do not repent, for I had a sweet refreshing there, blessed be God.

Thus how lovely, *amiable*, and desirable to her were *the Tabernacles of the Lord of hosts!* And how did her *soul long*, yea, *even faint for his courts!* How truly might she say with *David*, Psal. 26. 8, *Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth; and one thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord*, &c. And how truly might she call Sabbaths and Ordinances her delight! she had there seen God *and his face, his power and glory, his goings in his sanctuary*; yea, Sabbaths were to her as the Subburbs of Heaven. Ordinances are not in Heaven, but Heaven she hath many a time met with in Ordinances: and she drinks but that *Wine new* now in Heaven, which she began to drink in Ordinances here, *Matt.* 26 29.

13. *As concerning ſome further evidences for Heaven.*

I Have a great deal of comfort in this, That I am as willing to take Chriſt for my Lord, as for my Saviour and that I deſire and endeavour; to my utmoſt to obey him. and have heart-riſings againſt ſin, both in my ſelf and in others; and deſire to hate and abhor all appearances of ſin.

I have deſired to walk before the Lord in uprightneſs, and have walked with God ſincerely, though not perfectly; and I would not offend God, nor diſhonour him, but have deſired to glorify him, obey him, and to be ruled and governed by him, *&c.*

In hearing the Word, I have been glad of rebukes, as well as promiſes.

I love all the people of God, even thoſe I never ſaw.

I am ſometimes much troubled for my lukewarmneſs, that I do no more honour God, *&c.* but this upholds me, I look upon it with grief; I would more honour God, and do him better ſervice, and I diſlike it I do no more.

I have been ready to think ſometimes I do not love God, becauſe I am no more in communion with God; I love thee, and delight in thy Company; but thus I recover my ſelf, That I deſire to have more communion with God, and I am ſtill lifting up my heart to him, and I love thoſe that are his; and when nothing elſe, yet love to the Saints ſtays me. *We know that we have paſſed from death unto life, becauſe we love the brethren,* &c. 1 *John* 3. 14.

I ſhall not change my company though my place; but thoſe I delighted in here, I ſhall go to when I dye.

Having little opportunity of communion with the Saints, I was once ready to think, if I had more communion with them, it may be I ſhould have leſs communion with God; but going abroad, God convinced me of the contrary: for I found my ſelf much quickned by that Chriſtian communion I had, and it made me to delight more in communion with God.

She was very deſirous and ſollicitous of *Sions* welfare; the Church of God bore much upon her ſpirit, ſhe much rejoyced ſhe lived to hear of the diſcovery of the late helliſh Plot of the Papiſts. She ſaid, ſhe had earneſtly prayed that God would diſcover the plots of his enemies, and now he hath heard my prayers, and if (ſhe ſaid) we had but more faith, and could but more truſt in God, it would be better. Our ſins indeed are great, but Gods mercies greater. She had ſtill a firm confidence God would bring down his enemies, *&c.* Let us pray earneſtly, and wait patiently, and *Sions* deliverer will appear in due time, *&c.*

14. *As concerning what it was which comforted her in all her afflictions, and in, and under all her pains, ſickneſſes, and weakneſſes.*

1. *Her intereſt in God.*

THis is my comfort, That I have an intereſt in God, who is Allſufficient, Unchangeable, *The God of all comfort*, and that *comforteth thoſe that are caſt down*. He hath ſaid to me, I am thine, and thou art mine; and though I fail, he hath made an everlaſting Covenant with me, and that fails not. I am a poor changeable creature, but he is unchangeable. *My fleſh, and my heart fails, but God is the ſtrength of my heart, and my portion for ever*, Pſal. 73. 26. Creature-comforts fail, but God never fails. He is my ſtrength, and my ſtay, and my all; and the little intereſt I have in God, is better than a Kingdom of eaſe; and my God, my God in Chriſt will comfort me.

I had ſo much comfort (my Dear) the other night, that I could have found in my heart to have wakened thee to have told thee, but that thou waſt weary; but I can't expreſs it now. Asking her what it was wherein ſhe had ſo much comfort, ſhe replied, not in any thing here, but in God, and in Jeſus Chriſt, and the things of God, &c.

Thus that the Lord was her God, this was to her a choice Cordial, and ſoveraign ground of comfort in all her affliction, as it hath been to others, as to *David*, Pſal. 31. 14. *But I truſted in thee, O Lord, I ſaid, thou art my God*, &c. And Pſal. 63. 1, *O God thou art my God*, &c. So *Pſal.* 42. 5, &c. And God himſelf ſo propounds it, *Iſa.* 41. 10. *Be not diſmayed, for I am thy God*, &c. And indeed, what greater or more ſoveraign ground of comfort, is, or can there be than this, To have the Lord, who is ſo infinite and allſufficient a God, to be our God? and what can be wanting where Allſufficiency is? He is the very ſum and center of all our happineſs and good; and to have this God our God, what ever he is, or has ours, to be for our comfort and benefit, all his excellencies and perfections, his Wiſdom, Power, Goodneſs, Mercy, &c. Surely no greater, nor more ſoveraign ground of comfort can there be; for God contains all, and that God my God, *ſurely* all that is truly good and comfortable, muſt needs be wrapt up in this; My God, it is more than my Kingdom, my World, my Heaven and Earth; yea, many Heavens and Earths, were they extant. This comprehends, at once, all good, and all's concenter'd here; more cannot be ſaid, and truly leſs will not ſerve our turn. In God, as in a Cryſtal fountain is, and reſides for ever, all the refined goodneſs and ſweetneſs of all the creatures in Heaven and Earth; here's all we want, would have, or reaſonably can deſire; and therefore this muſt needs be the very foundation of all true comfort and conſolation; and this was that which was in a ſpecial manner the comfort and ſupport of this precious ſoul. She often would ſay, *My God, my God.* And except he be our God,

God, the greater good he is, the greater is our misery. *Tolle meum, & tolle Deum.* Take away my, and take away God, as to comfort. And ſurely therefore if there be any thing under Heaven truly worthy our labouring after, and laying out our utmoſt endeavours for, it is this, the getting upon good grounds, ſound evidence to our ſouls, that God is ours.

3. *The Love of God in Chriſt, his loving-kindneſs, and the aſſurance thereof.*

Oh! the meditation and contemplation of the love of God in Chriſt, it is the ſweeteſt Cordial, and hath, amidſt all my pains, been my Cordial day and night. And ſhe told a friend that came to ſee her, That was it not that ſhe had a comfortable aſſurance of Gods love to her in Chriſt, ſhe could not tell how to bear up under one of thoſe pains (which indeed were very ſharp); but the contemplation of that, made her bear up under all.

Oh there are *heights*, and *depths*, and *lengths*, and *breadths*, in the love of God in Chriſt. *It paſſes knowledg. Epheſ.* 3. 18. 19. And eternity will be little enough to praiſe God; and that which exceedingly comforts me, is the everlaſtingneſs of that love, that he will never take away his loving-kindneſs from me.

Once, formerly, after long trouble, God gave me a glimpſe of his love; and though I was very ſick and weak, and could neither ſtand nor go, yet then methoughts I was not ſick, I did not feel it, &c.

Being asked if ſhe would have ſome Cordial, ſhe replied. Oh! the favour of God is the beſt Cordial, *Better than Life*, Pſal. 63, 3. Oh! pray I may be more and more reconciled to God, and have clearer evidences, he is my God.

Another time, being very faint, and asked what ſhe would have, ſhe replied more of Gods favour, and to do his will. I have ſo rejoyced in Gods goodneſs, that I have not felt the ground I have gone upon.

When my pains are greateſt, I have uſually moſt peace, and that upholds me.

Not long before her death, ſhe told one of her relations, that ſhe was ſo raviſhed with the contemplation of the love of God in Chriſt, that it did even ſwallow her up, ſo as that ſhe was not able to bear it, nor contain it; but was forced to remit and let go her preſent thoughts thereof. And the ground of my comfort is the aſſurance of the love of God which he hath given me: And what is the aſſurance of Gods love worth? It is more worth than a thouſand worlds, and I will not let it go; it makes me ſoy, as it were, to fly up and down.

Thus Gods Love was better to her than Wine, yea than Life; and the Love of God and the aſſurance thereof, is indeed a Cordial that will revive, when none other can nor will, *none to that*. This is the very life of our lives, the light of our day, the ſun of our firmament, the ſpring of our year, the joy of our hearts, the ſolace of our ſouls, the ſtrength, comfort and ſupport of our ſpirits, the mercy of mer-

mercies, the bleſſing of bleſſings; ſo much better than life, that life it ſelf without it, is no better than death: But this is life even in death; and hence the Prophet *David* prays for this, for his Cordial and comfort, *Pſal. 119. 76. Let, I pray thee, thy merciful kindneſs be for my comfort*, &c. And this was the cordial and comfort of this bleſſed Saint now in Heaven, in all her tryals and afflictions while here.

3. *The word and promiſes of God.*

Theſe were to her, as a *banqueting*, or *houſe of wine*, *as ſtaying flagons*, and *comforting apples*, as *green paſtures* and *ſtill waters*, &c. Cant. 2. 4. 5. Pſal. 23. 2.

As that word, *Rev.* 3. 19, *As many as I love, I rebuke and chaſten.* And Heb. 12. 10--*But he for our profit, that we might be partakers of his holineſs.* And Rom. 8. 28, *And we know that all things work together for good to them that love God*, &c.

One night ſhe repeated over to her ſelf ſeveral promiſes, which ſhe ſaid, God brought to her mind, and were a very ſweet cordial to her: Such as Pſal. 34. 22. *The Lord redeemeth the ſoul of his ſervants, and none of them that truſt in him ſhall be deſolate.* Verſ. 10. *The young lyons do lack and ſuffer hunger; but they that ſeek the Lord ſhall not want any good thing.* Iſa. 40. 11, *He ſhall gather the Lambs with his arm, and carry them in his boſom*, &c. Verſ. 29, *He giveth power to the faint, and to them that have no might he increaſeth ſtrength*, &c.

I am much comforted with that promiſe, *Iſa.* 43. 25, and I would even live upon it: *I, even I am he that bloteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins*, &c.

There were two places of Scripture which did more eſpecially much run in her mind of late, and were very comforting to her: one was *1 Cor.* 15. 55, *O death where is thy ſting? O grave where is thy victory*, &c? Verſ. 57. *But thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt.*

The other, Job 19. 25, 26, 27, *For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God; Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another, though my Reins be conſumed within me.* Theſe words were very refreſhing to her, and were the words diſcourſed of by Dr. *Jacomb* at her Funeral; though it being propounded to her, ſhe acknowledged her great unworthineſs, that any ſuch thing ſhould be done for her; but it might (ſhe ſaid) do good to the living. Thoſe words eſpecially, *Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another*, ſhe often repeated, and was much comforted by: *For my ſelf, for my ſelf.* And, bleſſed be God, now ſhe ſees God *for her ſelf*, even *for her ſelf*, and is in the actual poſſeſſion of that bleſſedneſs, of which the contemplation was ſo ſweet to her here. She is now ſeeing God in Heaven, in her ſoul; and though *after her skin, worms deſtroy her body*, yet ſhe alſo ſhall in due time

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(her body being rais'd) *see God in her flesh*, for her self, *and her eyes shall behold and not another, though her reins be consumed within her.* But her soul is now at present injoying that vision; indeed she *beholds man no more here, with the inhabitants of the world*, as *Hezekiah* spake, *Isa.* 38 11, neither sees she any more her near and dear relations; but she sees a far better sight, she sees and injoys God, and shall do so for ever, and so is now in the participation of the comfort wrapt up in that Scripture, and knows experimentally what it is to see God (which she had been so long praying and waiting for) and to see him *for her self, for her self, and not another, as she repeated it.*

Asking her once what it was that comforted her? This, said she, that God hath brought home his promises to my soul, and applied them to me; he hath said this promise belongs to thee, Isa. 54. 7, 8, *For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.* O how full and sweet is this promise, &c.

Thus Gods Word and Promises were very comforting and refreshing to her, very sweet, yea *sweeter than honey*, and *the honey-comb; they were her songs in the house of her pilgrimage, better to her than thousands of gold and silver; and she rejoyced thereat, as one that findeth great spoil*, Psal. 119, 54, 72, 162, 111. And by *these things*, as *Hezekiah* said, *She lived*, and *in all these things was the life of her spirit, Isa.* 38. 16, and she might well say, as once the Prophet *Devid*, and as a precious Saint and dear sister of hers long since formerly said, *Unless thy Law had been my delights, I should then have perished in my affliction, Psal.* 119. 2. And the Word of God is the best Cordial in the world. Thus that which supported them both was the Word of God, and indeed in several respects: * both these dear Sisters, and their cases were much a-like; both examples of great affliction, as also of extraordinary patience; in which *they possessed their souls:* both brought to such a sweet humble submissive frame, as to be willing to undergo whatever the Lord was pleas'd to inflict, and as long as he pleas'd to afflict; both injoying much inward peace and comfort, and still fetching cordials out of Gods Word to keep them from fainting. Both, though their afflictions were heavy, desired more the sanctifying of them, than their removal: and more that they might learn the Lessons God would teach by them, than to be rid of them: Both were unbottom'd off themselves and their own righteousness, and cast their Souls wholly and only on Jesus Christ and his righteousness, for life and salvation; both as willing to take Jesus Christ, as their Prophet to teach them, as their King to govern them and subdue them to himself, as their Priest to satisfie for them and reconcile them. Both *proved and tried*, as *silver is tried*, went (as it

* *Mrs.* Elizabeth Moor *sometimes of* Aldermanbury, London, *who dyed now many years since, and in whose funeral Mr.* Calamy *preached (as she desired) on those words* Psal 119. 92, *Which Sermon, with several others on the same Text, were long since extant. And to them we annexed her evidences for Heaven.*

it were) *through fire and water*, but now are *brought out into a wealthy place*. Both such as had not their Ark to build when the flood came, nor their graces, comforts, nor evidences to seek, when they came to dye; but had nothing then to do but to dye, having made comfortable provision aforehand against an evil day, and improved their time, health and strength, whilst they had it, for the good of their souls. Both walked in Heavens way, and are now arrived at Heavens happiness; both endured the Cross, and now receive the Crown; and their *light afflictions which were but for a moment, have but wrought for them a far more exceeding and eternal weight of glory.*

4. *Prayer and Meditation, and former experiences.*

I Have meditated often on this bed, and have had much comfort in several evidences for Heaven; and so have sweetly fallen asleep, and sweetly awaked again.

When by reason of weakness, I could not pray whilst up, when I was in bed I spent a great time of the night in meditation and prayer, and was sweetly refreshed. And when I cannot speak, I lye and think, and meditate, &c.

I have had clear evidences for Heaven, and Gods loving-kindness hath shone clearly upon me, though afterward they have been clouded: I remember *the days of Gods right hand*, &c.

I can truly say I have cryed to the Lord my God, and he hath heard me in my distress, and delivered me, and oh that I could more and more honour him, &c.

The Lord hath been very gracious to me; though I have had castings down yet have I had liftings up; the Lord hath supported me under great temptations of Satan, and much sadness of heart, by reason of the Churches sufferings, &c.

5. *Heaven and the future happiness and glory.*

If this earthly house of this tabernacle was dissolved, I have a building of God an house not made with hands eternal in the heavens. &c. 2 Cor. 5 1.

What a restless condition am I in? When I am in bed, then I would be up; when up, then in bed. &c. *There remains a rest for the people of God.* Heb. 4. 9. And he will carry me through the gates of Death, and bring me to his everlasting rest: The times of refreshing are coming on a pace, &c.

I have a painful night, but shall have a joyful morning, I shall be in the embraces of my dear Redeemer; there will be none of these tossings to and fro hereafter, I shall rest quietly in the bed of the grave, &c.

If the Lord will have me end my days in this condition, with pains and weakness, Heaven will pay for all, there the weary are at rest.

Be

Being under convulſions, theſe ſays ſhe are great ſhogs, but God will carry me through them. I am not afraid of death, but ſhuck at theſe pains, but who would not go through pains to ſuch a place of reſt? *In my fathers preſence are fulneſs of joy*, &c. Asking her how ſhe did, ſhe ſaid, I ſhall be well anon, meaning in Heaven. And one telling her, he hoped ſhe might be better by ſuch a time, ſhe replied, ſhe hoped ſo too, being in Heaven.

I am now going, and I verily believe I ſhall go to God. I can't ſpeak now, I am very weak and low; What a condition was I now in, if I could not ſee beyond death, and beyond the grave, &c?

I would be buried in ſuch a place; but no matter where, God will raiſe up my duſt again.

I am going *to the heavenly Jeruſalem, to an innumerable company of Angels*, &c. and into the boſom of my bleſſed Redeemer; and what bleſſed company are theſe, &c?

One of her Daughters being in the Country, and not returning at the time expected, Tell her (ſays ſhe) I ſhall meet her in a better place, &c.

Thus the fore-ſight, and the fore-thoughts of the future glory, comforted her under all her afflictions here; and one minute now in Heaven, makes amends for all her pain and miſery here.

15. *As concerning her earneſt deſires to be diſſolved*, &c.

IF the Lord ſees good, I would fain depart, and leave this body of death: when will God ſend his Meſſenger? Is this the night I muſt depart hence? O! what joyful news would that be! another night! Surely this is the night God will call me home. *Come Lord Jeſus, come quickly, make haſt, make haſt.* O my God, when wilt thou come? O when will that ſweet day come? I hope it is now nigh, what a joyful time will that be, to have a total victory over ſin.

I am now going to be married, and the Wedding-knot will be tied for everlaſting. When will my God come? What a deal of do is here for my ſoul to get out of this carcaſs? and how much a do have I to get looſe? But theſe ſhall meet again. I earneſtly deſire, earneſtly deſire, *to be clothed upon with that houſe which is from Heaven*, &c. When will my Father ſend his Waggons to fetch me? And telling her ſhe was as a Ship at the Downs, waiting for a fair Gale of Wind; but when ſays ſhe will that bleſſed Gale come? And ſpeaking to her of her going to Heaven, to her Fathers Houſe, ſhe replied, ſhe feared not yet, Lord ſend me ſafe thither. And when through weakneſs, we could ſcarce underſtand what ſhe ſaid, ſhe breath'd home, home, home; and ſeem'd troubled, when any ſaid they hoped ſhe might recover again, &c.

16. *As concerning the ends and reasons of her so earnest desires to be dissolved.*

UPon serious consideration, I found, that the end why I desired to dye, it was not to be freed of my pains, or troubles, but that I might be freed of sin, and no more dishonour God, and that I might injoy more of him, and be no more discontented under his hand, which I am sometimes ready to be.

I would fain go to Heaven, and long to be in Heaven, Why? Because then I should be freed of Satans temptations, and sin no more; and that I might have more time to serve God; and I am troubled I can have no more here; but then I should do nothing but serve God. *&c.* And oh! what a mercy and happiness would it be to me, if my work was done, to be gone! *&c.*

I am afraid lest I should desire to dye to be freed of my pains; but I would desire to dye out of love to God, and that I may injoy him, and be rid of sin more than sorrow; and then our graces shall be perfect, knowledg perfect, love perfect, *&c.*

17. *As concerning her being above the fears of death.*

SOmetimes formerly she has not (though seemingly near to death) been so willing to dye, but would say, Will not God make me more willing to dye before I dye? Surely he will, I have been more willing, *&c.* And so he did in this her last sickness, whereby we might have foreseen her death to have been near.

Asking her whither she was not afraid of death, she replied, no. I am not; I do not look upon death singly, but as it brings me to rest: I must go through that dark entry, before I can get to my Fathers house. I shall go to my first husband, *&c.*

Methoughts I saw death, as a Messenger, coming for me, and I told him, I would go with him. I thought I should have died such a day, and methoughts I was troubled to think of living. When she was in pain, she used to say, *Is not the sound of his Masters feet behind?* Physick won't do, *&c.* And this she speak, as being little concerned therewith. She said of her sickness, these are but Messengers to bid me prepare, *&c.* I bless God, I can smile on that grim Messenger, God will send his Angels to conduct me safe through that dark entry, to my Fathers House. A Child is afraid to go through a dark place by himself; but God says, *Fear not, for I am with thee*, &c. I am not afraid of death; but my passage to my fathers House is rough: But having gotten so far onward in my way, I am loath to go back again. If that sweet Messenger come, I will bid him wellcome and shall rejoyce; and if you love me indeed, you will rejoyce too.

I

I am no more afraid of Death; than to take the choiceſt Cordial that is for my good; for ſo is death, and I look through it, and beyond it, and long to be with my dear Lord and Saviour. My Children are loath to look out my burial-clothes, but they are my wedding-clothes, and I hope my Bridegroom is not far of, &c.

Telling her of a friend that would come to ſee her, ſhe replied, ſhe will come to my burial. Why, ſaid I, ſaiſt thou ſo? She anſwered, why ſhould I not comfort my ſelf, that I am going home? I long to be at home, we ſhall meet again. How ſweet will that ſleep be, when I ſhall wake in Heaven? Seeing one of her Daughters weep, why ſays ſhe weep you? would you not have me go to my Father? He is ſending his holy Angels for me. *Are they not all miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation*, Heb. 1. 14. I have one night leſs, I bleſs God, to be here, where is ſin and ſorrow.

Seeing Cordial-water brought for her, ſhe ſaid, ſhe hoped ſhe ſhould not live to drink up half that water: and being to take a Powder, ſhe asked if it was to ſweeten her paſſage, then ſhe would take it, but not to ſtay it; but what God will. I can ſcarce ſwallow my ſpittle, a comfortable forerunner I hope of death. And her pains falling into her joynts, ſhe rejoycingly ſaid, there was ſomething further to help her forward to her journeys end. Death is indeed a ſowre Meſſenger, but my Fathers Meſſenger to fetch me home.

She ſpeaking of her death, and how ſhe would have things ordered at her Funeral, ſhe ſpake thereof with a great deal of joy and rejoycing; but perceiving me to be troubled, ſhe looked ſmilingly upon me, and ſaid, I can with as much joy, yea with more joy ſpeak of my burial-clothes, than ever the day before I was married I could of my wedding-clothes. I ſhall be cloth'd with the *White Robe of Chriſts righteouſneſs*, and have a *Diadem* upon my head, &c.

18. *Some few of her breathings, as in reference to her ſelf.*

SHould I not make my moan to my God? The Lord give me more patience, that I may not diſhonour him now at laſt; my God teach me, teach me as well as correct me, ſtrengthen me, &c.

I want nothing but a thankful fruitful heart, an heart more humble, holy, and more to honour God: I would have more grace, more faith, patience, meekneſs, humility, more of Heaven, more holineſs, more likeneſs to God; and I beg praiers, that the Lord would fit me for what his will is concerning me, and inable me to bear what he is pleas'd to lay upon me. I am weak, but he is ſtrong; my ſtrength fails, but his never fails. Good Lord help me to be ſtill carrying on my great work, &c. And oh that I might loſe nothing in this hot furnace but droſs. But why ſay I hot? It is no other than what my Father ſees good, and all ſhall work together for

my good, if my corruptions hinder not; I am ſo afraid they ſhould, but I earneſtly deſire they may not, and I hope the Lord will rather anſwer my deſires, than let it be according to my fears. *Lead me to the rock that is higher than I.* The good Lord fit us for what his good pleaſure is, and for the greateſt trials that can come. *Here we have no continuing City,* the good Lord help us to be ſeeking *one to come, a City that hath foundations,* &c. The Lord fit us for the day of our death, that it may be a good day to us. The good Lord ſanctifie all his fatherly corrections to me, and grant I may by all be made the more *meet to partake of the inheritance of the Saints in light*: that we may live to honour our good God all our days, that ſo when our Lord comes, we may be found of him in peace.

The Lord help us to get our hearts into an heavenly frame, that our meditations may be more of thoſe things that concern our ſouls, and will ſtand us in ſtead to all eternity, *&c.*

19. *Some of her Speeches to, and Prayers for her Husband, as in reference to himſelf and Children formerly.*

MY Dear, be not melancholly, but ſtill wait upon God, reſt quietly upon him, he that hath fed us, cloth'd us, and provided for us, will ſtill I hope do it. My Dear, be not ſad, or troubled, but caſt thy burdens upon the Lord, he will ſuſtain thee: The good Lord help us to exerciſe faith and patience. O that we could live more a life of faith and holineſs, and more ſweetly and freely depend upon our good God, who never fails his poor Children in any time of need: O let us caſt all our care upon God, who hath, and will care for us and ours.

God hath been a long while weaning thee from me, we muſt part, but we ſhall after a little while meet again: Reſign thy will up to Gods Will, be willing to part with me, that is the way ſtill to have me, *&c.*

I am in a ſtreight (this was many years ſince) willing to leave a world of ſin, and a body of ſin, and willing to be in Heaven, where I may ſin no more, nor ſorrow no more; but ſorrow no more, that's the leaſt, where I may ſerve God without diſtraction, and always be in his preſence, and among the ſpirits of juſt men made perfect. O it is ſweet being there, and yet I am willing to ſtay, knowing the need my dear Husband and Children will have of me, *&c.* Indeed I have been able to do little for them, but my earneſt prayers have been for them, and my tender affections towards them, eſpecially for their eternal wellfare and happineſs; and though I have not done ſo much as I would have done, and deſired to do; yet this is my comfort. I did what I could, yea more, many times, than this poor carcaſs could well indure: and this is my comfort, I bleſs God.

Before ever I firſt came to thee, I ſought God to direct me, and deſired it might not be, if it was not for his glory and both our comfores; and that which made me willing to enter into that condition, it was, becauſe

God

God would have it ſo, otherwiſe I conſidered, what might have diſcouraged me from it, as hindrances in the ſervice of God, loſſes and croſſes, care to bring up Children, and then grief to part with them, &c. The firſt time I went to ſpeak with her, I found ſhe was at prayer, (as to that great concern) to that God who makes all meetings and relations happy by the enjoyment of himſelf.

The Lord will provide for thee, and will not leave thee, nor forſake thee: *in nothing be careful* with any diſtracting care; faith leaves a Chriſtian nothing to do but to pray and give thanks: if I leave thee, God will not leave thee, but viſit thee with his loving-kindneſs: if he take away a crazy broken Ciſtern, he will be a fountain of living waters. Fear not but God will tread down thy ſpiritual enemies, and therefore ceaſe not to wreſtle, and ſtrive, and watch, and pray: O that we could always remember we are born Soldiers the good Lord help us to fight *the good fight of faith, that we may lay hold on eternal life*, &c.

God hath bleſſed thy miniſtry to me; and what thou didſt Preach as concerning the *loving-kindneſs of God, as being better than life*, it was very ſweet in the Preaching of it, and it is ſo now in my own experience; and it was not in vain that God put thee alſo upon that ſubject, *Pſal.* 73. 26, *My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.* For when is a time to make uſe of God as our portion, but in a time of affliction? then to truſt in his allſufficiency, to ſubmit to his will, &c?

I love thee dearly, I love thy ſoul, and pray for the good of it, as much as my own; I can ſay more than my own; God is thy God, and will be thy God, and the God of thy ſeed; I truſt my dear Children and Husband with him, he will take care of them, and provide for them.

I am going home, going home to my Fathers houſe, I muſt go, &c. Where are my dear Children, will they not follow after me to Heaven?

Wait on God, God is good to them that wait for him, &c. he is a God at hand, &c. he will make thy Children bleſſings to thee. labour to bear up thy ſpirits, the Lord help thee ſo to do, and caſt thy ſelf and thy affairs upon the Lord, &c. The Lord counſel, comfort, ſupport and direct thee in all thy ways. The Lord do thee and thine good, and multiply on you his bleſſings ſpiritual and temporal, and give thee to ſubmit to his will. The Lord help thee in thy work, and make it proſperous and ſucceſsful, and prepare us for the doing and ſuffering of his moſt holy will, whatever it be. The Lord prepare thee to part with me, and me to reſign my ſelf up to him, as into the hand of a faithful Creator. The Lord make our ſouls proſperous, the outward man is but for a little while.

Lord keep my dear Husband by thy power, &c. and my dear Children, that they may walk uprightly before thee, and do thy pleaſure, and ſubmit to thy will; and whatever they do here, Heaven will be enough hereafter. The Lord recompence all thy labour of love to me, &c. The good Lord bleſs you, and keep you, and cauſe his face to ſhine upon you, and give you inward joy and peace, the light of his countenance, which is better than any thing here, &c. And Lord keep thy Miniſters, hold them faſt in thy hand, and tread their enemies

down as mire; preserve the Gospel, O the Gospel for my poor Childrens sake, that though I go, that may continue still to mine, &c. O that we may be *kept by the mighty power of God, through faith unto salvation.* The good Lord still follow thee with loving-kindness and tender mercies all thy days, &c.

20. *Some of her Speeches and Prayers very lately, and a little before her Death.*

MY Dear, I have but a few days now to be with thee, and when by reason of thy being abroad, I cannot see thee, nor injoy thy Company so much as I would, I comfort my self with this, I shall one day injoy thee again, and we shall ever be together.

I must declare this, That thou hast been a dear, loving, faithful Husband to me, and I have received much comfort by thy Preaching, Praying, and what thou hast spoken to me, and God hath a blessing in store for thee; for many are blessing God for thee, &c. And I bless God for thee, but can't speak much now; the Lord hath made thy ministry abundantly comfortable to me, abundantly, abundantly, and I have come home full of joy, and I have told thee, one shove more would have put me into Heaven, &c. But since I came to *London*, and could not have the opportunity to hear thee as formerly, God hath made others ministry, especially Dr. *Jacombs*, very comfortable to me.

Why art thou so sad? thou shouldest rejoyce, *count it all joy when ye fall into diverse temptations, cast thy care upon God, and in nothing be troubled*, he will provide, he will not leave thee, &c. wouldest have me continue still in this misery and pain? We came together to part, and therefore let us part comfortably, we shall meet again, where we shall never part, I go a little before; thou lovest me, and wilt thou not let me go to my first Husband? I have another Husband, and if he send a Messenger for me, I must go, though I leave never such dear Relations here. Do as much work as thou canst for God, but do not over do, that thou maist hold out the longer.

The loss and hindrance I have been to my family, (she meant by reason of her long sickness) the Lord will make it up to thee and thy Children, do but trust in him, &c. The Lord will direct thee what to do; do not trouble thy self beforehand, he will make thy way plain before thee.

She spake to those about her as followeth.

Make Religion your business, walk with God, get a Covenant-interest in Christ, do not neglect secret prayer, I have found much comfort in it; prize the Word by which you may be saved, hear it as often as possibly you can, and hear it, and do it. Live comfortably and contentedly together. It is good to store up Cordials, and make provision against times of affliction, *To give all diligence to make our calling and election sure*; and we had need in times of health to provide for sickness and death, and all little enough. It is one thing to talk of death, and another thing to be willing to dye, &c.

I would have you all bless God, when I am gone, that I shall sin no more, for-

ſorrow no more, &c. She ſaid to one of her Grandchildren about four years old, poor Child, the Lord give thee a Covenant-intereſt in himſelf. If I live I purpoſe to do my endeavour to teach thee to know God, and love God and Jeſus Chriſt; but if I dye, Sirs, do you take care, and let him not play on Sabbath-days, let all his play-things be hid, &c. To her Daughters Maid, ſhe ſaid, be inſtructing theſe poor Children, learn them good things, &c. the Lord has a bleſſing in ſtore for my Children and the little ones.

One of her Daughters being out of the Town, and ſuppoſing ſhe ſhould ſee her no more, Tell her (ſays ſhe) I hope God will carry on the work he has begun, and give her grace to fear him, &c. I would have her labour to get that good work finiſhed, and to eye God in all his dealings, and to do his will, to ask counſel of God for body and ſoul, for temporal and ſpiritual affairs and let her truſt in God: Take heed, &c. God expects we ſhould follow ſome employment here, and not to fall upon buſineſs cauſes to grow melancholly and diſcontented; there are many ſnares in living out of a calling: An idle life is pleaſing to the fleſh, to take no care, nor pains; but it will be ſad afterward, &c. my dear Husband, my dear Children, but I can't ſpeak now, &c.

She prayed earneſtly for her Husband, Children, little ones, and for Gods Miniſters, &c.

I pray all the bleſſings of Heaven may be upon thee, upon ſoul and body, and that he would make up the want of all Relations by himſelf. The Lord bleſs thee, the Lord bleſs thee out of *Sion*, and recompence all thy love to me a thouſandfold, with his tender compaſſions. The Lord proſper thee in the work of thy Miniſtry, that thou maiſt win many ſouls to him. The Lord make my Children only gracious, and comforts to thee. The Lord give them grace, and the ſhinings of his face, and that will be better than the life of a Mother.

The Lord carry my Daughter *Shyler* (who was then near her time) through her great work, and bleſs thee my Son, and make my Daughter a bleſſing to thee; and the Lord bleſs the little one, and make it an Heir of Heaven, one of Chriſts Lambs. I leave my bleſſing and prayers for the little ones and you all. One of her Grandchildren coming to her, ſhe ſaid to him, Farwell my Lamb, my dear Lamb, farwell, farwell, the Lord make thee a comfort to thy Mother. And one of her Daughters being near her, ſhe prayed, the Lord bleſs thee out of *Sion*, and give thee an everlaſting Covenant-intereſt in himſelf, &c.

She prayed for Gods Miniſters, That he would ſpare their lives, incourage them, and bleſs their labours, &c. More particularly for Dr. *Jacomb*, That God would bleſs him and his miniſtry, and recompence all the good he had done her; ſhe much deſired to ſee him once again, who coming to her, and praying with her, his praiers and preſence were very refreſhing to her.

Towards her end, ſhe grew ſomewhat light-headed, but ſtill had excellent expreſſions, and ſpake ſenſibly of God, and the things of God; ſhe often cryed, O my God, O my God pity me, O my God help me, for thy mercies and compaſſions ſake. *Remember me, O my God, how long yet? O my God, have mercy on me*, &c.

The day of my redemption draws nigh, and I am now near home, my God help me, help faith, &c. The fear of death is taken away, bleſſed be God, and the Lord does

does comfort me, and I am comforted within, and am glad I am going home, &c. She spake a great deal more, but we could not now well understand what she said. Now *the doors began to be shut in the streets*, as *Solomon* speaks (how good is it to open them to purpose whiles we may) and *the daughters of musick to be brought low, and those that look out of the windows to be darkned*, because she was near to her *long home*; but blessed be God not an everlasting home. *December* 13. she was under great pains, and groan'd much, and spake little, neither could what she spake be understood; but she often fixed her eyes stedfastly towards Heaven, for some time together: Afterward, going to prayer by her, and begging of God (if he saw it good) to release her, &c. she lift up her eyes and one of her hands toward Heaven, and the other hand, being in one of her Daughters hands, she pluck'd it out, and lift up that also, both eyes and hands with great earnestness and intenseness unto Heaven, where her soul was now near entring. I was with her that night till about twelve or one of the Clock, and not knowing how to bear it, to stay with her any longer, I then went (with a sad heart) away from her, not expecting to see her here any more alive; but blessed be God, I enjoyed her so long, so truly pious, prudent, loving, tender, careful, faithful, and dearly affectionate Wife; but though I departed from her, I left her with him, whose Angels were now waiting, ready to transport her soul into the bosom of her blessed Redeemer. But one of her Daughters remained still with her to the last, which was not long after I was gone away; her Daughter could not get her spirit willing at first to promise to bless God, if he would take her to himself; But when God had once brought her to be willing, she soon after, about two a Clock in the morning, *December* 14, 1678. expired, and went triumphingly to Heaven, *an entrance being ministred to her abundantly into the everlasting kingdom of her dear Lord and Saviour Jesus Christ*. And thus she is now *entred into peace, and is taken away*, and secured *from the evil to come*; she is passed from earth to Heaven: and is *departed out of this world to the father*. She has left these bottoms of death, and this low valley of misery and tears, and is now gotten to those regions of joy and triumph, to those *mountains of myrrhe, and hills of frankincense, those mountains of spices*, or sweetnesses, which are cloathed with everlasting joys and delights, and on whose wealthy brows, nothing ever springs but life and glory: and where never any clouds or storms do once ever arise, interpose, or interrupt; where, like a thirsty Roe, or Hart, she was still aspiring, and panting to be; and where now she is got, and where we leave her, even there where is nothing but *rest*, and *light*, and *love*, and *delights*, and fulness of joys, and crowns of life, and glory, perfect *peace*, and *pleasures* for evermore, incense, praises and hallelujahs, *to him that sits upon the throne, and to the Lamb for ever and ever*, Amen.

And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them, Rev. 14. 13.

Favour

Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised, Prov. 31. 30.

Give her of the fruit of her hands, and let her own works praise her in the gates. Prov. 31. 31.

Ἐκ τῆς καλπῆς, οἷς τὸν κόλπον θοῦ.
Pro, Rosis deciduis, coronam immarescibilem.

Death puf'd this light, and its earths banish'd flame
Flew up to Heaven, and as a Sun became.

Soli Deo gloria in eternum.

[redacted]

Some Breathings upon the Deceaſe of Mrs. *Luce Perrot, December* 14, 1678.

O What a change hath this bleſs'd morning made
To thee bleſs'd ſoul, who now haſt paſt deaths ſhade
Now no more ſorrows, pains, nor doleful cries,
But all tears quite are wiped from thine eyes.
How much afflicted in this vale of Tears!
But how refreſhed now above the Sphears!
Thy way unto thy Fathers Houſe was rough:
But now thou haſt got thither, 'tis enough.
Thy ſtormy paſſage, now thou art arriv'd
At Heavens bleſs'd Haven, makes but more reviv'd.
Thy pains and ails with which thou waſt ſo preſt,
Do now, but ſo much more, ſweeten thy reſt:
And though ſome months, yea years they did extend,
One moment now in Heaven doth make amends.
And now that thou haſt gotten to thy Lot
Of bliſs aſſign'd thee, they are all forgot:
Thy pains, thy conflicts, combats here were many;
But now thou know'ſt not what belongs to any:
But of thy ſorrows all thou haſt releaſe,
And now, thy Soul is fill'd with bliſsful peace.
In bottoms here of death thou did'ſt reſide,
But now the Spicy Mountains thee abide.
Thus every way, thy change is for the beſt;
For Grace 'tis Glory, and for Labour Reſt:
Thy ſins now paſt, and all thy ſorrows gone,
And nevermore thou ſhalt experience one.

Thy

Thy faith and patience now are at an end,
Which though long exercis'd, did ſtill exten
Faith now is turn'd into fruition;
Into poſſeſſion, expectation,
Thy Cabinet's diſſolv'd, thy Jewel's gone
To Heaven, and there made up a glorious one.
Thy earthly houſe is fall'n, that down doth lye,
But thy Soul's mounted far above the Sky
To th' higheſt Heaven, where true felicity
And Glory do it cloath eternally.
Thou long ſince weaned waſt from all things here;
And now th' haſt got where thy delights ſtill were,
Thy earneſt pantings, longings for to be
With Chriſt, now fully ſatisfied hath he.
Sabbaths below how greatly did'ſt thou love!
And one eternal now thou keep'ſt above.
Thou feard'ſt not Death, that Meſſenger ſo grim,
But ſaidſt, I can (I bleſs God) ſmile on him:
Yea, though ſo grim, ſweet Meſſenger didſt call,
And ſaidſt, if come, thou'dſt welcome him withal;
And being ſo far onward in thy way,
How troubled waſt to hear of further ſtay!
Is this, ſaidſt thou, the night I muſt depart?
Oh! with what joy would ſuch news fill my heart!
Lord Jeſus come, come Lord, come ſpeedily,
Make haſt, make haſt, How oft was this thy cry?
And when wilt come, my God? oh haſten thee,
And Charets of *Aminidab* like be:
Of Death I am no more afraid at all,
Than for to take the choiceſt Cordial
Which is to do me good: and Death doth ſo;
For through it, and beyond it look I do.
And of my Burial-cloaths more joyfully
Than of my Wedding-cloaths, diſcourſe can I.

My Burial-cloaths! My Wedding-cloaths they are,
And now my blessed Bridegroom is not far.
Farwel vain world, for so I judg'd of thee,
And never other found thee for to be;
And that which others so much doted on,
As poor and pitiful I look'd upon.
My joys, delights, were higher, fix'd above
On God, on Christ, on's Word, and on his Love;
His Ways, his Ordinances, where, to be
One day, than Thousands better was to me.
Oh! how dejected have I thither gone?
But how refreshed have returned home?
Bless'd Soul to thee, Christ was to live, the main:
And Death it self is now become thy gain.
Here he upheld thee in integrity,
Now sets before his face eternally.
Here with his counsels guided thou would'st be,
And thee to Glory now receiv'd hath he:
And though thy body left behind is here,
Tis but to sow; and when Christ shall appear,
Glorious shall rise, and joyn'd unto again
Thy Soul, thou ever with him shalt remain;
And in thy flesh, then for thy self shalt see
God, and thine eyes behold eternally.

THE EPITAPH.

THE Body here of her interr'd doth lye,
Who was a pattern of true piety;
Submissive, humble, meek and patient;
Grace and sweet nature in her eminent;
A loving, faithful, careful Wife; also
A Mother such her Children dear unto.

FINIS.

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